

Flowers Collection
Ellen Woody

The North Carolina Friend

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NO. 1.

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The Communication of Faith.

From the Latin we have *com*, together, and *munis*, obliging. When one communicates he binds himself to another by an obligation; on the same principle that it is often said we care for people, *love* them more, by doing for them, than by getting from them. Paul prayed for Philemon that the communication of his faith might become effectual. Besides the proclamation of truth we have the glorious privilege of communicating faith in that truth. The faith of one helps another. Here is the basis of all gospel work.

This week we enter upon a new year—the fourth—of THE NORTH CAROLINA FRIEND. As we have faith, and communicate it to one another through this channel, we may hope for very great blessing. As the one chosen to edit the paper, not to do *it all*, I pledge myself in the loving obligation alluded to, and expect many communications for mutual benefit. That will be more acceptable, and do more good, than occupying the space with editorials. I shall not spare myself in that, however, for I feel in love with the work almost before beginning.

Let us, from Perquimans and New Hanover, Moore and Cabarrus, Caldwell and Yadkin and Surry, Forsythe, Guilford and Wake, and all the included Friends' territory, and from many places outside, bear on our minds that here is a means of communication weekly, and that the best we can communicate is faith—faith in the being and in the keeping power of our Lord Jesus Christ. Perhaps no Quaker testimony is more powerful for good than the one which teaches that no one must rely on some one else, when he has the call and opportunity for service.

This is an auspicious time with many. At our late Yearly Meeting we heard how that many who, by our peculiar—perhaps questionable—methods, had a full membership, had only of late listened believingly to truth they had heard scores of times before; truth that a large proportion of our preachers never open their mouths in ministry without proclaiming. The great point is that now these have heard and believed, by the grace of God. How glad we all are! They are our dear young brothers and sisters—if some are fifty years old; and this is, as well as ours, *their* paper. Let us hear from them. Association in the church, besides bringing many privileges, brings also responsibilities. We must be worthy members—yet all our worthiness is in Christ.

It realizes much more nearly our ideal of a church of Christ, when even new-born babes in him break its silence by glad utterances. A little gold is yet *gold*, as old Isaac Penington wrote two hundred years ago. May the faith of these convinced and converted and sanctified

ones in Christ Jesus "grow exceedingly!" Perhaps nothing helps more towards this than the glad and humble "communication" of their faith. It is a sacrifice in which God is well pleased. One means for this, dear friends, is through the N. C. FRIEND. We want short articles—from one to two or three hundred words—signed with your name and postoffice. The name is not necessarily for printing, unless you wish; but it adds to the interest to know which one of a loving family is writing to the rest. I do not expect to write without the peace of God in my soul towards every one, and the loving pressure of his Spirit who makes his abode in me.

To our readers to whom this last thought is a new one—having had in them but a few months' existence—though it has always been the touchstone of Quakerism, of true Christianity; we would say the Baptism with the Holy Ghost "which now saveth" is the one article of faith which, following the new birth, we pray to communicate in our paper as God may qualify.

This One Thing I Do!

The Christian church is greatly indebted to the apostle Paul for the simplicity with which he gives himself away, tells all his secrets, and lays bare his heart so that we all can see it. It is one of his great characteristics. Any Bible student who did not remember the verse, on hearing those five words, "This one thing I do," would say, "Paul wrote that; its just like him!"

In this chapter, Phil. III., he tells his nationality, his tribe, what sect he belonged to, how

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zealous he was against Christians, and how blameless in his righteousness by works.

He was none of your reformed rascals, but as good as the best of those who had not learned Christ. But after Christ got into his heart what did all this goodness amount to? It amounted to just this, dear brethren; he never lost one iota of good that he had ever known. It's a mistake to think a man better for having been a rogue. But he had to forget all his goodness and disregard it and count it but dung in order to lie low in self-abasement at Christ's feet, and accept forgiveness as other sinners; for any righteousness by keeping any law is too imperfect to satisfy an awakened soul. Better than all that he had ever done was this prostration of soul before Jesus. I have been wondering whether, in such a community of persons as we are, with the influence we have been surrounded with, there is not an inner sense or conviction that true humility and self-abasement is a most excellent and indispensable grace. I think we are responsible for the knowledge of this. With me it is perfectly clear that it is the essential thing,—essential to obtaining Christ and salvation; and so sure of obtaining, that one who has this grace of true humility can be counted a true Christian however unable he may be to formulate his creed as we might desire. We must get to this point and stay there, for it is characteristic of the whole christian race. Paul suggests a race-course, with either footmen or charioteers straining every nerve for final victory.

This one thing I do! The controlling purpose asserts itself; forgetting; reaching forth; pressing on to the high calling of God in Christ—how sure is success to such effort in the power of God! Shall we not be exceptions to the infirmity of

purpose which seems to rule among Christians? P.

Peace.

"Thou wiit keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

A Christian is surely one who trusts in the Lord; and, conversely, one who does not trust in the Lord is lacking the most positive and definite mark of a Christian. "Ye are all children of God by faith in Christ Jesus." Such do not walk in darkness, but have the light of life. This faith is not a spasmodic thing, but is the basis of all their living. The new creature lives by faith. His mind is stayed on Christ, and consequently he is kept in perfect peace.

What a grand, good thing it is that we have these and many other similar words of divine revelation, describing to us what a Christian is, that we have the joy of conforming our lives to God's unalterable pattern, and then say in humble gratitude for his mercies, Yes, I too am a Christian!

Our blessed Lord said, "If a man love me he will keep my word." Love, said Paul, is the fulfilling of the law; which he naturally gathered from our Lord's condensation of the whole law into two commandments requiring love to God and to man. The love of them who love us is that which publicans and sinners profess and practise; but to be the children of the heavenly Father we must love our enemies also. There is no harmonizing these plain statements but by the conclusion, that every one who loves Christ and keeps his word will also love his enemies. Using the wider word and promise of the text—the perfect peace in which God keeps us because we trust Christ will be peace toward him and toward all men—including en-

mies, if we have any. The same truth is developed in Jesus' statement that his forgiveness can never reach us, unless we, from our hearts, forgive.

From the very start of our Christian life, therefore, we learn that we can have enmity to no one—no human being. The love and peace and divine keeping of our Lord are in one scale, with eternal life and every spiritual blessing; and in the other are hatred and wrath and variance and strife, with hell and damnation at the end.

Politics, national questions, circumstances, cannot be brought into the interpretation of God's truth. Wars for humanity, or for civilization, or, if you please, as have often occurred, for religion, are still wars; and "the wrath of man cannot work the righteousness of God." That he has evolved much good out of them is nothing to the purpose. There was always a better—a right way, in which far more blessing would have resulted,—even the way of Christ—the way of the cross.

Christians never inaugurate these wars. There is no truly Christian nation or legislature on the face of the earth. Men are not put in high office because they are Christians. When such by any means get there, they find no possibility of getting on but by compromise; and it is doubtful if there has been a case in all history where a Christian legislator upheld continuously the maxims of Christ in his action as such. These worldly organizations, then, very slightly held in check by a few compromising professors of Christianity, not being themselves in perfect peace because of trusting Christ, resort to war. It matters not to our argument what the cause or purpose may be. There cannot be a good reason for doing wrong. They ask, and if need be command Christians, who

are of course living in love toward all men, to enter into the strife. Can Christ still keep them in perfect peace if they consent? Are not worldly strife and divine peace destructive of each other? Is not one the work of Satan—the adversary, and the other of Christ? Can a Christian forego Christ's keeping power (because he is not trusting him) for any consideration whatever?

P.

"If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. v. 23,24.

The Lord addressing Jews; and referring to Deut. and Exodus we find that they were never allowed to come empty handed to their great religious feasts, but must bring gifts with them according to their ability. Deut. xvi. 16,17. It was in reference to such cases that the Savior spoke the words quoted, to which, however, we give a spiritual meaning without hesitation as regards the gifts. Though these include things of money value for the service of the Lord, their acceptability in his sight depends on the spirit in which they are given.

If we would on any occasion draw nigh in spirit to God, seeking blessing of any kind from him, we understand our Lord to say that it is all in vain if we remember that some one has cause of complaint against us and we will not be reconciled. To reconcile is to pardon; to be reconciled is to take or accept pardon, and this occurs in the offender humbling himself. If thou remember that any one has reason to complain of thee, seek for and accept his pardon before hoping for special favor from God.

Supposing, however, that you are unable to see that you are in the wrong, is there any thing for you to do? I think that the

most important part of it is to have an earnest desire for reconciliation; and then in gentleness and humility, when any opportunity arises, ask forgiveness for all that may have been supposed to have been wrong; and if that is refused you can do no more. A truly forgiving spirit forgives false accusation, and is willing to accept forgiveness of imaginary injuries for the sake of peace.

It seems to us that there is hardly any other important point so much misunderstood and neglected as this matter of the absolute necessity of a forgiving spirit. How many are trying to be Christians while retaining enmity against those who have wronged them!—saying, with Jonah, "I do well to be angry!" It is impossible for words to be plainer than those of Christ on this. "Forgive us our sins: for we also forgive every one that is indebted to us." For if ye forgive men their trespasses, &c. Matt. vi. 14, 15.; xviii. 35. and Mark xi. 25,26. Paul gives the only true reason for and measure of forgiveness in Eph. iv. 32. "And be ye kind one to another, tenderhearted; forgiving one another, even as God for Christ's sake (or in Christ, R.V.) hath forgiven you."

P.

CORRESPONDENCE.

Washington Letter.

Washington, August 29, 1900.

President McKinley has given the other nations which signed the arbitration treaty at The Hague a reminder that this government is very much in earnest in carrying out the provisions therein for the arbitration of international differences, by requesting former Presidents Harrison and Cleveland to accept appointments as U. S. representatives on the Arbitration Board. Each of the powers which signed the treaty is to have four representatives on

the board. In view of the probability of misunderstandings and disputes between the allied powers now operating together in China, the early formation of the board of international arbitration would seem to be wise.

The situation in China, or at least in Pekin and the immediately surrounding country, is absolutely unknown in Washington at this time owing to breaks somewhere in the line of communication. The messages which have been received during the past three or four days have been a week or more old and have contained little that throws any real light on the situation. There is a growing suspicion that messages are being held back by the Chinese, who control a portion of the land wires over which Pekin messages come; and that those which have come through have been purposely mutilated.

Those interested in the work of the Central Union Mission are much pleased with a favorable report made by the assistant attorney for the District of Columbia on an application of the Mission to be exempted from the payment of water taxes, not only because it asks the Commissioner to grant the request but because it officially endorses the religious status of the Mission. The claim of the District assessor was that the Mission should pay the water tax because it charged a small fee for lodgings. The report of the attorney said on that subject: "The churches of our city derive income from their pew rents; colleges and other educational institutions charge and collect tuition fees, but they are all exempt from this tax, and properly so, on the ground that there is no profit to any one in such income, if it can be so denominated, the same being wholly consumed with many thousands of dollars in addition, in the religious, charitable and

educational work to which the institutions are devoted. The Central Union Mission stands upon precisely the same ground in this respect, and, it is respectfully submitted, is entitled to the same consideration and action." The report quotes the act of Congress authorizing the Commissioners to furnish water free of charge to orphan asylums, charity schools and institutions, and all churches, and then says: "In view of the apparent intent of Congress, the very commendable nature of the institution, and the authorities which justify a liberal construction of such exemption, I am of the opinion that the Central Union Mission is to be deemed a 'church' within the meaning of the provisions of the act of Congress quoted. That being so, the Commissioners are authorized to furnish Potomac water to it without charge to an amount to be fixed by the Commissioners, any amount in excess of which is to be charged for at the prevailing rate."

In acknowledging receipt of the Washington contribution for the India famine sufferers, the executive chairman of the New York committee, quotes the following cablegram sent by U. S. Consul Fee from Bombay, August 23: "Famine distress is appalling. Thousands will die of starvation unless rescued. Money is needed to buy both food and blankets. The suffering from lack of clothing is terrible. The condition of destitute women and deserted children specially pitiable. Many boys and girls are in heartrending need."

Letter From India.

Nowgong,
Bundelkhand, C. I.

June 20, '00.

Fifteen months have passed since I reached this field of labor. The new experiences which have come to me are too

numerous to mention.

Many of them have wearied the flesh and tried the spirit but the Lord hath not failed. During the first two years when the climate affects one physically and the hands and tongue are so bound, and desire to help do the work you see about you so strong that there is temptation to impatience and to discouragement, the enemy takes opportunity to try to cause one to deny the call and go home.

Many times I could only drive him away by referring to the assurance I had of my call. The mission field is a good place to learn how much one previously depended upon Christian friends and meetings &c. for strength instead of Christ. If we go out we see men and women bowing down to gods made of stone and mortar—everywhere the eyes are greeted by scenes and the ears by language that is vile in the extreme. When we go into the Zenanas—the homes of the country—we are constantly hearing the story of misery and sin. The social problem is so difficult, and when one considers the question in the light of existing circumstances one can see why the people must protect their wives and daughters within the walls of the Zenanas. Yet this does not protect the women from any violence which her husband may see fit to inflict upon her. You have read the story too often for me to tell you anything new. I only say the reality is just as bad as I ever read.

When Eliza Frankland and I were visiting Zenanas a few days ago one mother informed Miss F. that she would not send her nine-year-old daughter to school any more as it was not safe for her to be out. And it is true the child would be exposed to the danger of being led astray. We must guard our Christian women and girls very carefully. They are never allowed to go into the Bazar alone.

The only way to change this state is to educate the children in pure thought and life. The study of the language has continued except there was sickness which claimed my time. Besides Hindi I am taking Ardu which is the language of the Mohammedans and is the most nearly universal language of India. The Mohammedans are so scattered in almost every district this language will be understood by at least the officials.

The construction of sentences and verbs are the same as in Hindi but the character and nouns are different.

During this hot season I have not had a regular teacher employed but have given English to the teacher of the girls' school, in exchange for help in my Hindi. During the two months of excessive heat missionaries are not supposed to be able to do full work but my health has been good and I have not found the study burdensome.

From the first of December to middle of April, in company with Mary, a Bible woman, I did some zenana work each morning. Altogether we had nine homes on our list with twelve regular students. We teach them Hindi and hand work—knitting, sewing &c.

We agree to teach them regularly on condition that they have a regular Bible lesson which we give them first. The majority of the women are of quick intellect. The most of our students learned to read in just a few weeks. They enjoy the Bible lessons and hymns and I believe would not be hard to reach if being a Christian would not mean that they would be cast away from home.

I had no difficulty to open the work—in fact the work began by some women asking me to teach them. In several cases I was asked to come by the husbands. These husbands speak English and have government

positions. One man said "Miss — I wish you would come and try to teach my wife to read. She hasn't any sense and I do not think you will succeed but I will be glad if you do." He simply meant to say she had not had opportunities. Sometimes we go and find it is a holy day with them and they are busy worshiping some horrid idol and cannot receive us.

One of these festival days the lady received us and we had the lesson as usual but all the time I heard a man's voice in an adjoining room making a kind of jabbering noise. In answer to inquiry I was told he was a "Fakir" (priest) doing their worshiping for them. This special time they worshiped rice and I saw them take a pot of young rice about three inches tall which had been planted by the family and this priest was paid to do the worship on it. Now the family did not listen to one word he said and could not understand if if they did for it was all given in another language. His face and body were painted to look hideous and the tone in which he spoke was ridiculous.

I spoke to the woman about the inconsistency and she said — Well, last year we did not do any worship and we were sick all the year so we thought God was punishing us. They profess to worship God as we do. Her husband has a splendid English education. An education without Christ in the life does not make them leave idolatry. With their dark hearts and minds their understanding of our books and our standard of morality is very much distorted.

Several of these educated men say our customs are much better and our religion seems right but they can't stand to be ostracised by their caste people. Oh, for the power of God to come upon this people.

The Mohammedans had a celebration yesterday in memory of the two sons of one of their great heroes who were killed in battle,

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Seedless Oranges.

Twenty-five years ago there were no seedless or navel oranges grown. A few oranges were raised in Florida, but the bulk of the supply came from the Mediterranean, and the fruit was expensive. The annual yield of California oranges was less than five carloads. Now the annual yield in California is upward of 15,000 carloads, and the total amount invested is now something like \$43,000,000, while twenty-five years ago it was only \$23,000. The introduction of the seedless, or navel orange has caused these changes. It has revolutionized the orange industry of the United States, drawing 13,000 men out of other pursuits, and has transformed vast areas of sun-baked land in California into beautiful orange groves. The New York Sun recently had an interesting article on

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the subject, from which we derive our information.

The first seedless orange trees were introduced in 1872 through the efforts of William F. Judson, United States Consul of Bahia, Brazil, who heard from the natives of a few trees in the swamp on the north bank of the Amazon, some sixty miles inward, which had no seeds. It seems that even in those days there were Consuls who were interested in scientific matters, and could foresee the economic value of a discovery of this kind. He sent a native up the river to get some shoots, and bring back some of the fruit. Several of the shoots were packed in moss and clay and were shipped to the Agricultural Department at Washington. They did not excite very much attention at first, but the next year Mr. Horatio Tibbetts asked the Agricultural Department for specimens of fruits and shrubs suitable for experimental propagation in Southern California. Among other things

Mr. Tibbetts obtained the four surviving orange shoots from Brazil. They were shipped to Riverside, California, and were immediately planted. Even here the shoots appeared to have had bad luck; one died of neglect and another was chewed up by a cow. Five years passed and the two surviving trees came into bearing, and in the winter of 1878-79 they bore sixteen oranges of the seedless variety—the first ever grown in North America. Specimens were shown to orangemen and fruitgrowers. At first they were sceptical as to whether the trees would bear annually such fine specimens. The second crop was awaited with great anxiety. There was about a box of oranges in the second year's crop, and they were even better than those of the first crop. Mr. Tibbetts was sure that there was a fortune in the new variety of oranges. For two years he experimented with propagating trees from shoots and cutting from his two seedless trees. His attempts were a failure, but finally he hit upon a scheme of budding from the seedless navel trees upon the seedling trees. Experiments along that line were successful, and it was found that a bud taken from one of the two Tibbetts trees and grafted into the bark of a seedling tree would grow to be a limb which would grow seedless oranges. The original orange branches were then cut away and the tree thereafter bore only the new variety of fruit. Work was carried on in earnest in the winter of 1882, and in the following year the demand for buds was so large that a dozen frequently sold for \$5 and \$1 each was finally not considered excessive for a good bud. A fence was built around the two trees to protect them, and a year or two later the orange trees that had been propagated from the two original trees began to bear,

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and they furnished tens of thousands of navel buds, which were as good as those from the two original trees. The industry has grown until now no one thinks of planting seedling oranges, and tens of thousands of seedling trees have been budded into navel orange trees, and there are many navel orange groves in the region which have yielded net profits of from \$250 to \$300 an acre per year. Riverside has grown from a hamlet of less than thirty American inhabitants to a prosperous town with 14,000 population. It is the greatest orange producing locality in the world, 16,000 acres of the land being devoted to it. The average annual shipments of the oranges from Riverside are 1,600,000 boxes. The Riverside citizens are now urging that the two trees which were the source of this prosperity, be removed to a public park and suitably protected in order that they be kept for the next generation as an object lesson. No visitor is allowed to take any flower or fruit into the orchard for fear of the scale.—Scientific American.

TO THE DEAF.

A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave \$10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 9378, The Nicholson Institute, 780, Eighth Avenue, New York, U. S. A.

Crispin Sobrado, minister of our church, will organize the work in connection with Friends at Cienfuegos, as also in Santa Clara.

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good enough to put such high value on your worth as to necessitate the shunning of erring ones you are certainly above the possibility of evil contagion from them. Perhaps a word of cheer from you would touch the mystic chord of good and thus arouse within one a desire to mend his ways and be as you are. Do not shun a man because he is on the downward path that you have fortunately escaped. A kind word does not cost much effort on your part and it may do a great deal of good.—*Stillwater Prison Mirror.*

True Hospitality.

Personal qualities, graciousness and cordiality lift simple modes of

hospitality out of the commonplace. "I should be happy to see my friends if I had only ham-rinds to give them!" exclaimed one enthusiast. The pleasure might not be mutual, but there spoke the true spirit of hospitality. The most charming hosts are those who entertain wisely as to guests and simply as to methods. If agreeable persons decline hospitalities because they cannot return them in kind they set too high a value on material things. If the rich only entertain the rich, society would be very uninteresting. We all have much to give that money cannot buy.—Mrs. Burton Kingsland, in the September Ladies' Home Journal.

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The North Carolina Friend

VOL. 4.

GREENSBORO, N. C., TENTH MONTH 2ND, 1900.

NO. 5.

—THE—

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Our Attitude towards "Others."

As a matter of course we write as Christians, and make no apology for it; as Friends, and make no apology, for we are greatly blessed as such. We are heartily glad that the days are forever passed away when many of our predecessors esteemed nearly all who were not Friends as "the world's people." There must be very few of us now who are not bound to our fellow Christians of the other denominations by the strong tie of mutual faith in Christ. Perhaps we never realized so well how truly we are debtors to these, and therefore never cared so much to learn how to pay the debt. It is naturally a trial to a penniless debtor to be reminded of what he owes. I have in mind a very dear friend who has to secure year after year (and has for many years already) more money to pay interest on a debt than the living of his family costs him, and the burden will only end with his life.

But on the other hand when riches are in hand, or easily attainable, how joyously we reckon up our obligations and go at their discharge.

The "gospel" is our debt, as

it was Paul's; but we include far more in it (as he did also) than the offer of pardon for sin. A death unto sin, an hourly salvation, a true separation from the world, a conformity to Christ—these are some expressions of good news we have to offer. Not that other believers know nothing of these features of the gospel; but the riches of our inheritance is very much greater than theirs, because we are taught to make these prominent and have our lives ruled by them. This constitutes us Friends. "Ye are my friends if ye do whatsoever I command you." Rich debtors indeed!

It is our thought that we are sadly unworthy to be put in trust with such truth if our neighbor do not find out from us what Christ has commanded in regard to those things that distinguish us as Christians. All the brethren can tell that sins are forgiven through Christ—glorious truth!—but a very small proportion can tell (and testify from living experiences) that He dwells within; keeps every hour; conforms to His own likeness; makes us believe He means it when he says Love your enemies; return not evil for evil; forgive as you hope to be forgiven; and give power to these very things that make a Christian.

We are trying very hard (and succeeding) not to name these "others" who fail in regard to these vital truths. They fail to teach, and of course failed to realize. Let not this ever be our case. For our sakes Christ became poor, that we through his poverty might be rich. It was said of a good man, "He hath dispersed, he hath given to the poor, his righteousness endureth forever." P.

Freedom.

"If the Son therefore shall make you free, then are ye free indeed." Jno. 8: 36.

Freedom is not only pleasant, but it is noble. The slave may be very kindly treated, may be provided with all manner of good things and luxuries, and have easy work or no work at all, and yet his spirit chafes because he is not free. His content in a kind and loving master is shadowed by the remembrance that that master has absolute control of him. Cowper says,

"Whose freedom is by sufferance, and at will of a superior, he is never free."

No man could be happy, no one could be a man, if he felt that he was a slave—even to God; and God never calls for such a feeling. The most perfect Christian is the freest one, who does just as he wills to do. But this, of course, requires a great change from a state of nature. We have to acknowledge that there is an evil power, a tempter, at work in this world; and he gets such control in men's appetites and desires, that they are made slaves of by these. How often people say, we want to do better, to be good, but we cannot. Perhaps they do nothing that is very bad in the eyes of the world, but they themselves know that they are not free to do right—they are slaves. If it could not be manly to be a slave to God, could it be to be a slave to the devil?

God leaves the wickedest sinner perfectly free to do right or wrong; and while he will not help him do wrong, he will let him go on doing so; and the result is not so much punishment as a natural result that he has

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had reason to expect all his life. Jesus calls it his reward; "Verily they have their reward!"

Cowper is speaking of freedom of spirit when he says:

"He is a freeman whom the truth makes free,
And all are slaves beside. There is no chain
That hellish foes confederate for his harm
Can wind around him, but he casts it off
With as much ease as Samson his green withes.

His oppressor holds His body bound, but knows not what a range
His spirit takes, unconscious of a chain;
And that to bind him is a vain attempt;
Whom God delights in, and in whom he dwells."

It is not law that makes a slave of any soul. Every thing indeed exists by a law. We talk about the laws of nature, and they are indeed a very interesting study. Everything comes to perfection according to its own law, and only when it gets outside of its law does trouble and slavery come. The real law of the spirit of man is perfect liberty. In the grand Book James describes it as the law of liberty, and he is looked upon as the especial apostle of good works.

Perhaps few expressions are clearer than "the liberty to do right in every direction," which is what the spirit of Jesus brings. The delightsomeness of this freedom is a great proof of the baptism with the Spirit.

P.

In one of his sermons, Rev. F. B. Meyer tells of a meeting in which a truth of vital importance to every one who would be a worker in the vineyard was strongly emphasized. Certainly it makes a great difference whether we work for God or whether we let God work through us. He says:

"I shall never forget a meeting held near Chicago, where about one hundred and fifty of God's servants met Dr. J. Wil-

bur Chapman and myself in an old wood, on an Indian mound, where they buried their dead in the old time. One Friday afternoon, beneath those overshadowing trees, these ministers gathered and asked many questions about the orthodoxy and theology of our position. And when they had sufficed, I turned to my companion and asked him to give his experience. He said that one morning he was very sad and out of heart; it seemed as if his work was a failure; and he took up a New York paper (the Tribune), in which an address was published, which said that every thing in life depended upon whether a man worked for God or whether he let God work through him. He said: 'I saw in a minute that I had been working for God until I had worn the very flesh on my bones, and I was worried to death. And I knelt down and said, "My God, I will no longer work for thee, but here is my manhood; pour thyself through me to men." That altered my life.' Then we all knelt in prayer, and, audibly, one after another, we said, 'Not henceforth for thee, O God; but thou through me.' The whole meeting was broken down as men were bowed now and again beneath the touch of the Spirit of God."—Christian Advocate.

There is a Conqueror.

MANY people think that they are so much under the power of some evil habit that they can never be emancipated. But neither liquor, nor opium, nor swearing, nor any other evil, is so strong but it will yield when the victim sincerely and honestly seeks deliverance of Christ. La Fontaine once preached before a regiment on the duty of controlling the temper. The major was a man of ungovernable temper, and when he met the preacher the next day, he frankly spoke of the fact, and said that it could never be cured. La Fontaine argued with

him, but to no purpose. The major was in despair. He said he had tried so many times and failed, that he would not try again. "It will yield," said La Fontaine, "to a stronger power. Do you go into a passion if you are provoked when the king is present?" The major admitted that he did not. "Then," said the preacher, "a passion that will yield to your loyalty and reverence for your king, will yield to the power of the King of kings. It is a demon that knows its master."—Christian Herald.

A Prayer.

Oh God, the fountain of life and light, the source of all help and joy, so pour out upon us and upon all men the riches of Thy grace, that we may be refreshed and strengthened for the work to which Thou hast appointed us. Quicken in us gladness of faith and devotion of love, that we may lead helpful lives to the glory of Thy holy name and the good of those whom Thou hast made our neighbors. Help us to show in daily life abundant witness of Thy presence in our hearts. Refresh us plenteously with the sweet waters of Thy mercy, and be in us a fountain springing up to everlasting life. We ask in the name of Jesus Christ our Lord. Amen."

ITALY, more civilized in this respect than America, has abolished the death penalty, so that Bresci, the assassin of good King Humbert, will merely be imprisoned for life. "Merely" is not the right word, however, when we know that for the first ten years of this period the wretch will be kept in absolute solitude and darkness.

Judge Thompson—husband of Mother Thompson, one of the first Crusaders—passed away Aug. 6 at his home at Hillsboro, O. Much sympathy is felt for the noble wife who is thus bereft of the one who has so valiantly fought with her the battle of life.

God's First Attitude Toward Man.

BY REV. GEORGE MATHESON, D. D.

I will not blot his name out of the book of life.—Rev. 3: 5.

And so our names are in the book of life already! “I will not blot *out*”—this implies that our names are now *in*. And truly it is so. God begins by assuming that we are sons. He writes our names in His birthday-book before we have a character good or bad. Before the younger brother in Christ’s parable became a prodigal he asked and received a portion from his father. His father did not say, “I will wait to see whether you are fit for it.” No; he gave it to him in advance—*previous* to his moral trial. There is a thought entertained by some people which to me is awful—that we are put in this world as candidates for God’s love. That would be to start life in absolute darkness; the morning hour would be my rayless hour. Waiting to be enrolled in the birthday-book of my Father! Waiting at the door till I can prove my right to enter! Waiting in the outer hall till I can establish my claim of ancestry! it is a deadening, a ghastly thing! I *refuse* to start life with my Father’s love an open question. I refuse to be a candidate for my place in the birthday-book. I refuse to *win by struggle* my claim to the heart of Jesus.

O Christ, I was born in Thy dwelling; my name was written in childhood in the birthday-book with Thee! Not rayless was my childhood, not curtained from Thy love. I have never been a probationer, never been a candidate for Thy heart. I have never felt that I must *win* something if I would win Thee. Such a thought would paralyze me on the threshold. Only by the previous sense of Thy love can I win *anything*. It is my name in the birthday-day that inspires me. I could not fight on the chance of being made Thy soldier; I could only fight de-

cause I am enlisted already. It is by the light of Thy *heaven* that I take my journey on *earth*. It is by Thy star of Bethlehem that I climb the mount of Beatitudes. It is by Thy smile of dove-like peace that I meet the temptations of the wilderness. It is by Thy fellowship in the upper room that I lift with Thee the cross. I need Thee “previous to all things.” Thou must be my morning—not alone my afternoon, my effort—not alone my reward, my guide—not alone my goal. Only the lamp of Thy love can lead me to my labors. I shall never breast the battle till I see my name on Thy muster-roll.—Chr. Endeavor World.

Christians and War.

War is not an isolated fact, but a link in a well-defined chain of cause and effect. To live for selfish, worldly, base, ignoble purposes, and then shrink from war because of its cost and cruelty, is cowardice, not Christianity. The peaceable kingdom of Christ is not so impracticable as it appears to many. It is no more reasonable to deride the friends of peace when a quarrel has broken out between nations, asking how they would settle it without recourse to war, than it would be to deride a surgeon called upon to operate only when mortification had already set in and declining to do so. The consultation is too late, Christians are not merely forbidden to fight. They are to live in the spirit in which wars and fightings are impossible. They are not to say how they would settle a quarrel without fighting: *they are not to quarrel.*

The followers of Christ are to be loving, meek, forgiving, bearing wrong rather than inflicting it, forestalling injury with service. If nothing else will serve, they are patiently to endure the spite of their enemies. This may sound feeble and ignoble; it is, in truth, the most power-

ful weapon in the world. Nothing can overcome a steady, well-grounded, loving, passive resistance.

War may kill your enemies; love turns them into friends.

During the rebellion of 1798 Irish Friends were in constant danger, but they in no way shirked contact with the soldiery or the United Irishmen; they even incurred grave risk by interference to prevent cruelty, to plead for mercy, and to bring about a spirit of forbearance. In 1801, Dublin Yearly Meeting recorded its sense of thankfulness:

“That, amidst the carnage and destruction which frequently prevailed in some parts, and notwithstanding the jeopardy in which some Friends stood every hour, and that they had frequently to pass through violent and enraged men, in going to and returning from our religious meetings (which with very few exceptions were constantly kept up), that the lives of the members of our Society were so signal preserved.”

And again, the same Meeting, in an Epistle to Philadelphia, writes:

“In some place Friends did not know but that every day would be their last, seeing and hearing of so many of their neighbors being put to death,” and it was the cause of grateful acknowledgment “that no member of our Society fell a sacrifice in that way *but one young man.*”

This young man put on a uniform, took refuge with the soldiers, and was killed.

Did they resist the forces of either side? No. When disturbance was foreseen they took the precaution to destroy their guns or any other weapons, and the Meeting saw that it was done; it was consequently soon known that a Quaker’s house contained no arms, and they escaped annoying search. Would they willingly yield their premises for military use? On the con-

trary, they would fearlessly tell the commander that they had conscientious objections to war and everything that promoted or countenanced it, and when he became angry and ordered his men to afford no protection, reply that they would not trust to, or apply for, military protection.

Would they yield their faith? Not to escape ill treatment, or even to save their lives. One family received notice from the rebels that unless they gave up meetings and became Roman Catholics they would be killed and their house burned. Again and again they were threatened. Preparations were begun for the execution, but a higher Power restrained the leaders; they were left in peace.

Another family was threatened in like manner; the rebels went away and returned; there was still no yielding. A rope was placed around the neck of the head of the family, and it was tied to a beam, when alarm was given that the soldiers were coming, and the rebels ran away. Not one jot or one tittle of their principles would they abate; meetings were regularly attended; good and kind deeds were done in pleading for mercy for wives and children of rebels, and for restraint of cruelty on both sides; accusations of hindering justice and meddling were freely made, but quiet persistent exercise of the spirit of love and Christian kindness eventually gave influence, and won the confidence of both sides.

Finally, let us quote the testimony of a Friend who resided at Moate, County Westmeath: "I could with wonder, love and praise relate some marvelous deliverances mercifully vouchsafed to me when surrounded by numerous, and at other times by smaller bodies of armed men in open rebellion, and when no other human being was near; yet through Divine aid, and that alone, I was

enabled to refuse to take up arms, or take their oaths, or join them, assigning as a reason that I could not fight nor swear *for* or *against* them. They threatened, they pondered, they debated, marveled, and ultimately liberated me, though they said I was in the power of many thousands then assembled."

To these dear Friends in the midst of tribulation there was no question of "defensive" war, or whether it was "avoidable" or "justifiable" or "necessary;" it was a question of faithful allegiance to principle. They were Christians, and therefore they could not fight; their hands were clean from the blood of men. In time of invasion the citizen has choice of entering Goverment service or remaining neutral; he cannot "go to war at his own charges." The Christian must decide in his own heart where true service lies—"the kingdom of God is within you."

The irony of two Christian nations rushing into a fierce struggle almost before the Peace Conference had closed is indeed bitter. But the task of the Christian is not hopeless. All movements profoundly affecting the social conditions of people are slow—that towards peace not slower than others. Wars of extermination have ceased in civilized countries. The fury and cruelty of mediaeval wars are inconceivable to us. Armed peace may be bad; the chronic wars, lasting generations, were infinitely worse. There is every hope that international wars are following the feudal and dynastic wars of the past, and that nations will in time seek redress in courts of law and equity as naturally as individuals and corporations do now.

Let every follower of Christ steadily set his face towards this end, laboring by voice and prayer to hasten its advent.—*T. P. Newman, in Friends' Quarterly Examiner.*

New Garden M. M. and Guilford College.

The business of the meeting on the 22nd Sept. was chiefly routine.

The committee of the M. M. to confer with the school committee of the public school district reported an arrangement by which a school with two teachers is to open the 1st of October in the M. M. school house and continue six months this year, as a precursor of a graded school next year. This gives great satisfaction to the entire community. People are buying and renting houses here to get the advantages of living near to patronize the preparatory school and the college. There is room for more to come.

The condition of Jos. J. Neave was reported as seriously worse, and the meeting was brought into deep and tender sympathy with him and his distant dear ones in their far away Australian home; and earnest fervent vocal prayer was offered for his recovery and return to the bosom of his family.

As such certificates as the following rarely occur with us of late, I feel permitted to send this for publication:

To Indianapolis Monthly Meeting of Friends, Indianapolis, Ind.

James Read Jones requested a certificate of his membership in New Garden monthly meeting of Friends and his clearness of marriage engagements with others: this meeting hereby certifies that he is a member and minister in good standing and as far as we know clear of marriage engagements with others, and is therefore liberated to accomplish his marriage with Carrie L. Rees of Indianapolis Monthly meeting, Indiana.

A. T. MILLER, CLERK,
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Annie King Blair, Asst. Clk.
9-22-1800, Guilford College, N. C.

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W. A. Turk,
G. P. A.,
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dress in Memorial Hall on the evening of the 22nd to the college and the general public, showing in rapid succession many points gained toward the suppression of the liquor curse and the destruction of the tobacco habit. She claimed that all christian men should vote against the liquor business and not for it and gave government canteen business some well deserved rebukes and restated the fact that Pres. McKinley drinks wine on public occasions and does not exercise his prerogative of suppressing the army liquor canteen and that William Bryan will not attack the liquor business but opposes sumptuary law.

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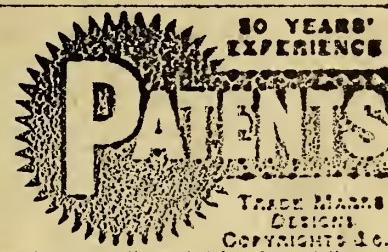
GREENSBORO, N. C.

Over Murray Bros.' Insurance Office

Her speech ought to do much to encourage the boys and girls and the faculty to oppose the tobacco habit and the liquor traffic. She commended in earnest and beautiful language a life of purity and manly uprightness in young men.

Miss Kearney is the author of a book, "A Slaveholder's daughter," which from the list of contents and the description which this writer has had of it must be intensely interesting and instructive.

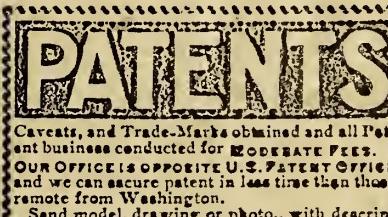
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A young man who was being examined preparatory to his joining the church, was asked: "Under whose preaching were you converted?" "Under nobody's preaching, I was converted under my mother's practicing."—G. W. Petre.

Cigarettes make people Selfish.

Two half-grown boys were sitting in the smoking-car of a suburban train. As the car gradually filled they began to look about them.

"Bob," said one of the boys, "wouldn't it be the polite thing for you or me to get up and let that old gentleman who is standing have a seat?"

"May be it would," replied Bob, settling himself more comfortably in his seat, "but you don't have to be polite in the smoking-car."

Tell this incident from real life to the children and find what they think about it. Why did Bob think it was unnecessary for him to be polite in a smoking-car? What is it to be polite? Where is politeness needed? How does it help? In what ways is the smoker impolite? How does he hurt the air other people must breathe? How does he help to make the side-walks disagreeable for others? the cars and every other place he happens to be in? Is it kind or right to think only of ourselves?

Theodore Ellis and his mother were going into the country for their vacation. They went up the Hudson in a steamboat, and they were both so fond of the water that they stayed on deck to enjoy it.

Some large well-dressed boys were there too, smoking cigarettes I'm sorry to say, and not thinking at all about the beautiful river.

The smoke made Mrs. Ellis' head ache and she soon felt faint and sick.

"Won't you please throw your cigarettes away, boys?" she said to them after awhile, "they make me ill."

Some of the boys pretended not to hear, but one of them muttered "I guess I shall smoke if I want to. You can't stop me."

They did not stop and poor Mrs. Ellis soon had to go inside and lie down.

Theodore tried to bathe his mother's aching head, although he was such a little fellow, only four years old.

"When I'm a man I'll whip them all," he said, "for making my poor mamma's head ache."

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"You can do something for mother which will please her a great deal more than that," said Mrs. Ellis

"What?" asked Theodore.

"Promise me that you will never touch tobacco. Then I shall know that my son will not spoil any one's pleasure, as these boys have spoiled mine. Perhaps they were brought up to be thoughtful and unselfish, but now they are so fond of their cigarettes they can think of nothing else."

Cigarettes { make people selfish.
make people cross.
make people rude.

When Theodore grew older and other boys wanted him to learn to smoke he used to say, "No, thank you. I'd rather be a gentleman."

High Point, N. C.,

10 Mo. 1, 1900.

To our dear Friends of N. Carolina.

In our leaving your beautiful state and hospitable homes we feel much disappointment in being kept through the protracted illness of Joseph James Neave for the past 10 weeks from visiting some of your homes and meetings, but wish to commend you to our Heavenly Father's watchful and tender care who in His infinite wisdom never makes any mistakes with his children nor errs in judg-

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ment in any of His rulings in the affairs of the children of men.

Our kind and thoughtful "host and hostess," Jesse and Lizzie Hollowell, of High Point, have been constant to our many wants as the weeks have passed on whilst Dr. J. W. Burton, the attending physician, has watched faithfully night and day to keep the disease under control, and with good success by the blessing of the Lord, for all of which and the sympathy of so large a number of those who have either called or sent messages we do express our love and thankfulness.

Although we part for a season, yet in the eternal city there is a joy that never fades away. Farewell in the Lord. Affectionately, Your Friends,

JOSEPH JAMES NEAVE,
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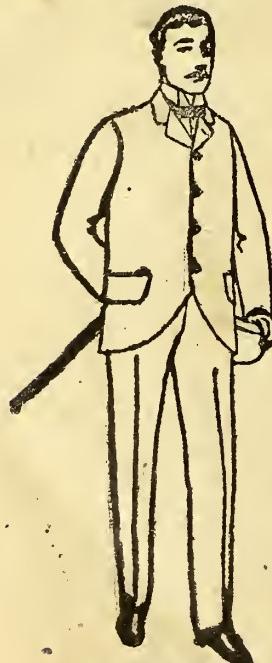
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Ellen Woody

The North Carolina Friend

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What would be a Christian Nation?

It could hardly be less than one administered and controlled by Christian men.

A Christian is one who believes Christ. The disciples of that faith were called Christians first at Antioch,—such people as Paul and Barnabas, who needed only to know what Christ taught to accept and teach the same. We say therefore that a Christian is not only one who believes in Christ, but (as the literal translation generally would be) who believes into him, who puts his trust and confidence in him, and has by regenerating faith and baptism with the Spirit become a fully saved person. Are there other Christians?—those who do many things and hear gladly what suits them, but are unfaithful to their convictions; who compromise with the world, and want to hear little of the cross, or of a change of nature, or of absolute self-sacrifice for others, with no choice of their own who those others shall be;—who never rise to the only right position (as they must know it to be) where they say, “None of self, but all of Thee!” Should these

latter be the style of Christians administering the affairs of a nation, could there be ground for hope that the worldly wise who surround and out number them would permit the semi-faith of these to defeat any of their Christless plans? A compromising Christian has no strength as a Christian. His worldly wisdom may be of use with that of the acknowledged unbelievers, but he cannot make of his administration a Christian nation—ruled by the maxims of Christ.

A Christian nation, like a Christian individual, would have self-sacrificing love and non-resistance of evil with evil as its fundamental law. It would put its trust in God and not in the sons of men “in whom is no help.” There would not be a family in it suffering from poverty. All the millions expended by other nations of equal size in offensive or defensive war, or in preparation therefor, would be available to help the unfortunate and the weak, and to organize missions in the “regions beyond.”

Should any other nation covet this prosperous region, the very worst they could find it in their hearts to do would be to buy tribute from it; since to interfere otherwise with its prosperity would merely harm themselves, to no possible profit; and the best people from everywhere would crowd into it as a real “El Dorado.”

A Christian nation, like a pure Christian church, would be ruled by Christ; and whatsoever it would bind or loose on earth would be bound or loosed in heaven. In fact heaven would have come so near earth, were such a nation realized, that a large part of the occupation of its citizens would be

“To fall at His feet and the story repeat
And the Savior of sinners adore.”

All sorts of people make up nations. It has always been so, and there is no room for hope that until “the kingdoms of this world become the kingdoms of our Lord and his Christ” it will ever be materially different. Never was a man put into high political office yet, in any nation, because of his remarkable Christlikeness. You are never even called to vote for any one on such grounds. That for which they claim your suffrages is not only regardless of, but opposed to, Christlikeness; and yet “leaders of thought” talk of Christian Government—a Christian nation! A representative extract from Canon Farrar (writing in the N. American Review for Sept.) is as follows: “I have said enough to prove my point, that a war waged in the cause of truth and right, though it may be a very terrible necessity, yet in human history still continues to be at times a necessary duty, even for the most Christian nation, and is in no way in conflict with the obligations by which every true Christian is eternally bound.”

What an awful slur this seems to us on the truth of the individual rule of Christ by his Holy Spirit in the individual hearts of his people! Did this great truth ever need defence and continual reiteration more than now? A nation is an accident of many accidents, wherein human adventure, greed and belligerency wrought together in producing a result. Every true Christian is eternally bound to nothing but Christlikeness. If one has not the spirit of Christ he is none of his—not a Christian at all—and it is impossible

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to think of Christ waging a war for truth and right, except as he did and does continually against all sin,—by the display of love. "The weapons of our warfare are not carnal, but mighty through God * * bringing into captivity every thought to the obedience of Christ."

Political Selfishness.

Dr. Percival, an English bishop, has lately written, "There stands before us the plain fact, and it is a fact far too generally disregarded or ignored, that after eighteen centuries of Christian teaching and influence in Europe, a great deal of our public life, both at home and abroad, altho' in the hands of Christian statesmen (?) is to all practical intents and purposes still carried on as if the Sermon on the Mount had never been spoken; and only the lower or selfish motives had a rightful claim to exercise dominion in practical affairs. * * Honest and good men do not seem to recognize those standards of ethical judgment which they accept without question in private life, as having the same claim on their allegiance in the arena of politics, or in the relationships of nations." * * * * The whole structure of foreign politics, and also a great part of internal politics, is built upon a foundation of selfishness, jealousy, rivalry, greed of power and wealth, and not upon any higher or Christian basis. These twenty-six centuries after the prophet Isaiah, twenty-three centuries after Socrates, and nineteen centuries after the manifestation of Christ, we see, so to speak, whole continents of life, opinion and practice still under the dominion of that spirit of selfish greed which St. Paul denounced—"For all seek their own and not the things which are Jesus Christ's."

. . . Frederic Harrison has said that the key to all rational estimate of European politics

is to recognize that the dominant factor in them to day is the passion of national primacy. For right or wrong the great nations are resolved to make themselves as big, as formidable, as extensive, as rich as science and energy can make them, or at least to tolerate no other nation bigger themselves. The most distinguished man of letters now engaged in English political life is reported to have said only the other day, when referring to the prevalent sentiment on our South African policy, that the language of England hardly affects to be moral language; it is the language of pride, of mastery, of force, of violence, of revenge.

The N. Y. Evening Post comments thus: The reason for the corruption of political life is not so much lack of knowledge, as lack of consistent action due to the intensity of party spirit. It is not that we do not know the right, but that, knowing the right, we still follow the party, right or wrong. Notwithstanding earnest and intelligent religious and moral teaching, the average man still lives in two worlds, practically distinct, and with no points of vital contract between the two. It is hard to see how any process of education can reach such a condition of moral apathy unless it be that which, like religious awakenings of former years, works so powerfully upon the emotions and the imagination, as to rouse whole communities to emancipation from party servitude.—Condensed from "Literary Digest."

A strong conviction has taken hold of me that Christian truth is not usually stated as it should be, either for foundation or superstructure work; and it is my earnest prayer to be enabled to avoid the error in my own case.

God in his word and world must be made more real, more loving, more continually present,

more able to accomplish his ends; and men—all men—must always be taught that he really and powerfully works in them for their perfect blessedness.

A real upholding of this aim will require much spirituality and faith and earnestness; but the result cannot fail to be corresponding spirituality, faith and earnestness in those who heed our teaching, and O how glorious such a result!

It is not wise nor necessary to suppose that the perfect result can be reached all at once. How different has been our own experience? How much have we yet to learn? Our Father who is long suffering and of tender mercy, seems eager to give so much for so little apparent surrender and faith, that he is continually rebuking the impatience of us under shepherds. Yet surely he will enable us to do better the part we have to do.

Do You Believe in War?

Yes, I do, providing it is war of the right kind—I believe in a righteous, holy war against sin, the world, the flesh and the devil—Rev. 19, 11. "But I mean fighting, you surely do not believe in that," yes, I believe in fighting, a real fighting of "the good fight of faith." I Tim. 6, 12, using a sharp sword too, "the sword of the Spirit, which is the word of God." Eph. 6, 17, and I believe in *bloodshed* also—that precious blood of the lamb, which was shed for you and me. Luke 22, 20. Likewise I believe in the suffering consequent upon this war—knowing that we are joint heirs with the captain of our Salvation Jesus Christ "if so be that we suffer with him, that we may also be glorified together" Rom. 8, 17, "because Christ also suffered for us, leaving us an example, that ye should follow his steps" I Pet. 1, 21. Yes, and I believe also in the eternal hatred engendered by war of this nature, for when "it is finished," we

shall hear from the lips of the great Judge, the words, "blessed art thou, for thou hast loved righteousness and hated iniquity," yea, "thine own lips also," "enter thou into the joy of thy Lord" Heb. 1, 9, Luke 14, 23. And again, I believe in the destruction and havoc wrought through war, for these enemies who war against righteousness, "shall be punished with everlasting destruction," 2 Thess. 1, 9, and their leader together with themselves shall yet hear the awful sentence "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Matt. 25, 41.

On which side are you fighting in this war?

ARTHUR W. DOWE,
9, 13, 1900. Aguacate, Cuba.

To be Conscious of the Spirit.

Many persons appear to suppose that the Holy Spirit works in a manner back of all consciousness, and that there is even a kind of extravagance in the disciple who presumes to know Him. And so it really is, if the conception is that he knows him by sensation or by inward phantasy. But what means the apostle when he says, "The Spirit himself beareth witness with our spirit that we are the children of God." That imports some kind of inward society, or interchange, in which a divine testimony flows into human impression or conviction, or it imports nothing. The real Christian fact appears to be that the Holy Spirit or Spirit of Christ, though not felt by sensation or beheld by mental vision, is yet revealed back of all perception in the consciousness. We are made originally to be conscious of God, just as we are of ourselves, and know him by that immediate light. This is our normal state, and it is now so far restored. Our finite being was to be complete in the infinite, and apart from that could only be a poor dead limb

or broken fragment, worthless to itself.

And this accordingly is the wonder of a true religious experience begun, that the soul awakened to the consciousness of God, not knowing how, has a certain mysterious feeling of otherness imparted, which is somehow a new element to it—a pure, inwardly glorious, free element. By and by it gets acquainted with the new and glorious incoming, and dares to say it is *Christ*, it is *God*. A whole side of the nature turning Godward thus, and before closed, is now open; and the man is even more impressively conscious at times of the divine movement in his feeling, than of his own. And this fulfills the promise, "I will manifest myself unto him;"—a promise which Paul bravely answers when he says, out of his own conscious experience—"Christ liveth in me—who loved me and gave himself for me!"

HORACE BUSHNELL.

Scattering "Deeds of Kindness."

"That's a Canadian dime. I can't take that," said the post-office clerk. The child looked at the rejected coin, and then at her unstamped letter perplexedly.

"Here's a dime—I'll change with you," said a young woman standing by.

"Oh, thank you!" said the little one, gratefully, "I ran all the way to get mamma's mail in time—and it would have been too late if I had had to go back."

"How thoughtful that was," I said to myself. "How few people, comparatively, would have bothered to do that for a child; and yet how little it costs—and how much it often means."

A little later in the day, it so chanced that I met again the young woman of whom I have spoken. It was at a restaurant at the noon hour, in a hurried, crowded throng.

"Dear me, isn't it warm?"

sighed a flushed, nervous looking girl near me, to her companion.

"Won't you take this fan?" said a sweet voice. I looked, and lo, the speaker was the angel of the stamp! I was very much interested in the young woman by this time, and ensconcing myself comfortably in my corner took more time to my meal than was necessary, in order to observe her. I did not have long to wait to see another proof of her kindness and consideration.

"This is the last order of Indian pudding," said one of the waiters to a pale, poorly dressed girl, as she sat down a steaming plate before her neighbor, the young woman whom I was observing.

"Oh, dear!" inurred the girl disappointedly.

"Won't you take this? I would exactly as soon have something else for dessert." Quick as a flash the dish of pudding was transferred.

"That young woman is worth her weight in gold," I said to myself as I rose to go. "I wonder when I shall ever see her again."

This time was at a reception. I wondered whether she would be able to do any kindly act in such a formal gathering, and observed her closely. It was not ten minutes before I saw her talking to a shy, unattractive looking girl in a corner, and introducing her to her friends.

These three brief occasions were all upon which I ever saw "the angel of the stamp," and yet how fraught they were with acts of friendliness and consideration! At the end of such a life how manifold must be the good deeds placed to the account.

The giving of ourselves because we can no more help giving than the flower can help unfolding its petals, or the rose exhaling its fragrance, that is Christlikeness indeed; it is the most potent of all levers for bringing about that blessed day "to which the whole creation moves."—*Zion's Watchman*.

The Kind of Hearers I Like.

The kind of hearers I like best is one who

1. Is rain-proof, sun-proof, food-proof, and visitor proof.

2. Comes at the beginning and stays to the end.

3. Is not apathetic, but sympathetic.

4. Prefers edification to entertainment.

5. Is rich in prayer and poor in prejudice.

6. Keeps his ears busy and his tongue idle.

7. Brings his thinking-cap to church, but leaves his night-cap at home.

A few such hearers make a poor sermon good, and a good one better, for the rest of the congregation.—Rev. E. Hobbs in Preacher's Magazine.

"Only a Boy."

More than half a century ago a faithful minister, coming early to kirk, met one of his deacons whose face wore a very resolute but distressed expression.

"I came early to meet you," the deacon said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

"I feel it all," the preacher said. "I feel it, and God knows that I have tried to do my duty, and I can trust Him for the results."

"Yes, yes." said the deacon, "but, by their fruits ye shall know them," and one new member, and he, too, only a boy, seems to me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have done my duty in speaking plainly."

"True," said the old man, "but 'charity suffereth long and is kind; beareth all things; hopeth all things.' Aye, there you

have it, 'hopeth all things.' I have great hopes of that one boy—Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees of the old kirkyard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation and had welcomed the children of a new generation, and here, yes, here, he had been told at last that his work was no longer owned and blessed.

No one remained. No one? "Only a boy."

The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on his black gown.

"Well, Robert?" said the minister.

"Do you think if I were willing to work hard for an education I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert, I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Some few years ago there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke

in public there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the church of Christ on earth, had brought under the Gospel influence the most savage of African chiefs, had given the translated Bible to strange tribes, had enriched with valuable knowledge the Royal Geographical Society, and had honored the humble place of his birth, the Scottish kirk, the United Kingdom and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvest of right intentions is sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that boy and what that one boy was to the world.

"Only a boy!"—Exchange.

Your Talents.

THERE is room enough on earth to find graves for the finest abilities and noblest powers. The ground which received one talent will also receive the five. Every man can be his own sexton. You can easily find a spade to dig a grave for your talents and abilities, your money and your time. But understand that in burying your talent, you are burying yourself; in burying aught that God has given you, you are burying part of your very life.—Joseph Parker, D. D.

Cheerfulness is just as natural to the heart of a man in strong health as color to his cheek; and wherever there is habitual gloom there must be either bad air, unwholesome food, improperly severe labor, or erring habits of life.—Ruskin.

"Give a youth a resolution and the alphabet, and who shall place limits to his career?"

In the room of a girl friend the other day we noticed something which specially interested us. To the pincushion, which occupied the central position on her dresser, was pinned a short poem, evidently clipped from some newspaper. And the poem happened to be one which everybody knows about but comparatively few people know.

Now a pincushion is not the place where one expects to find a poem, however grand or beautiful, and we looked to our friend for an explanation.

"I always have something I especially want to know pinned to my cushion," she said, smiling, "and when I'm brushing my hair or adjusting a collar button, I just glance over the lines. Before I know it I have it all committed to memory, and then I remove it and place something else in its stead."

Now this girl, as we happened to know, is a very busy girl, a stenographer in a law office, an earnest church worker, a favorite with other young people, and we had been surprised to hear her spoken of as "so well informed." We wondered how she found time to acquire her information, but the pincushion revealed the mystery. She had learned the art of utilizing the minutes.—*Selected.*

Of all the strange things of our canvassing the strangest was to find at two places parents who were not only willing to send their boys to school, but offered to pay for having their boys' corn picked; and yet the boys refused to accept the offer. They would have made just as much money by going to school as by staying at home and picking corn. In other words, they would rather have themselves jabbed as full of sandburs as a porcupine is full of quills, rather pull corn even though the wind should cover them from head to foot with Nebraska soil, or even though the cold of No-

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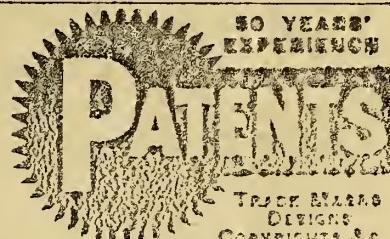
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vember and December should cause their hands to crack open and become excruciatingly painful, than to sit in a comfortable seat beside a warm fire and feast upon the beauties of science, art and literature and revel in the delightful problems of mathematics. That kind of a boy is one of nature's freaks. He would make money down south just exhibiting himself. To him a sandbur patch is softer than a feather bed, a covering of about two inches of Nebraska soil far better than purple and fine linen, and sweat percolating down through the same is pleasanter to him than "rivers of delight."

But sometimes we find a home where father and mother appreciate the value of an education and where the sons and daughters are determined to



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prepare themselves to fulfill their mission in life. The world awaits the coming of such men and women, and is ready to place upon their brows the laurel wreaths of victory and sing paens of praise to their names. We have such boys and girls right here in Nebraska Central College, and we thank God for them and for the blessed opportunity of mingling with them and of helping them train for the coming contests. We want to prepare men for time and eternity—for this life and the life to come, for the conflicts of earth and the glories of heaven.

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The death of the outer man is the birth of the inner man, and the cross that slays our sins is the door through which we pass into the risen life of Christ.—A. J. Gordon.

A godly man was told of the tremendous speed of the heavenly bodies. "I know," said he, "one thing that is quicker. It is the answer of God to the prayer of faith, for it is written, 'Before they call I will answer, and while they are yet speaking I will hear.' The soul that casts itself on God travels faster than the light."

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placed on a rickety table; the
least stir of the table makes the
needle swing around and point
untrue. Let it settle, then, till
it points aright. Be perfectly
silent for a few moments, think-
ing of Jesus; there is almost di-
vine force in silence. Drop the
thing which worries, which ex-
cites, which interests, which
thwarts you; let it fall like a
sediment to the bottom, until
the soul is no longer turbid,
and say secretly: "Grant, I
beseech thee, merciful Lord, to
thy unfaithful servant pardon
and peace; that I may be cleansed
from all my sins and serve
thee with a quiet mind."—
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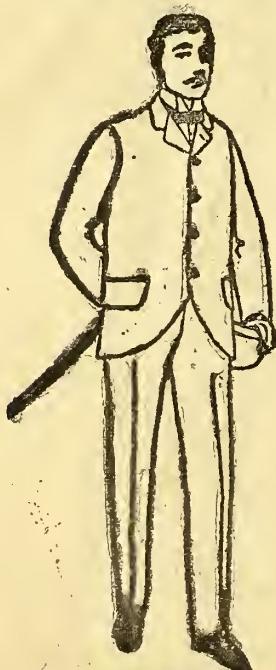
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Ellen Moody

The North Carolina Friend

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NO. 7.

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How shall we describe or state the most delightful experience human beings can know? the intensest joy, the utterly satisfying content, the peace without alloy, the most heavenly of all earthly blessings?—which we may call earthly because it may be known on earth, and yet transcends all other such because it is not transitory, but possesses unfading, eternal continuance. This is *conformity to the divine will*. It is God's greatest gift to men. It is not tinctured by human weakness or limitations of any kind. His gifts are divine, and like Himself perfect. There is nothing nobler about the redeemed human nature than that it can be the recipient of such a gift; can be "conformed to the image of His son, that he might be the first-born among many brethren." Paul urges (Rom. 12, 2.) that we be not conformed to this world, but transformed by the renewing of our mind, in order to prove God's perfect will. And to the Corinthians (1 Ep. 15, 49.) he writes, "As we have borne the image of the earthly (Adam), we shall also (or 'let us,' as in margin of R. V.) bear the image

of the heavenly (Christ)." It is stated as simply a matter of choice presented—of course always—to the renewed nature. Wilt thou be conformed to the world from which I have redeemed thee, or wilt thou be conformed to my likeness?

To comprehend in any degree the contrast in the blessedness of the two states, is to be made responsible to refuse the former (which is the unchristian state), and choose at once the Divine gift of conformity to Christ.

It cannot possibly need proof that conformity to the world in its unredeemed thoughts and ways is the whole of sin. If we have been saved at all, that is just what we are saved from—the very condition of servitude to the devil in which we were lost.

But that is enough for the negative. The glorious privilege of "liberty to do right" is our theme just now—a real divine gift, unpurchased and unpurchasable. We greatly desire to emphasize two points: Our conformity to God is not self-wrought, but is a gift of divine grace as we gladly surrender our will and exercise faith; and therefore it is not tinctured with human weakness. The other point is that our faith is not exercised in our conformity, nor in our faith, but in Christ. How precious is that reminder, "For one look at self always take ten looks at Christ!"

Blessedness for All.

What this old fashioned word expresses is good enough for heaven, but not too good for earth, thank God! It is the hourly enjoyment of the pure in heart. They do not wait until ushered into heaven to see

God. The lowly, the poor in spirit yet rich in faith, have Jesus' own kind of blessedness;—is not that the kind we must have? It is not our intent to make a sermon on the "Beatitudes," but just to glory a little while in the happy, grand, good things that are ours in Christ.

People with salvation have blessedness; for such know a release from sin, both past and present; that is, God has forgiven the past—blotted it out forever; as for the present if they have salvation it is impossible that they now have sin too. That would be to be saved and lost at one time; rejoicing in hope and sorrowing in sin! Let us be very, very simple in our religion. Sweet water and bitter do not flow from the one spring. Is Jesus thy Savior because he forgave thee? or because he forgives thee? To answer this question aright requires only this moment's turn of thy heart in faith to him. Blessedness indeed! Not a cloud or mist between Him in whom thy breath is and whose are all thy ways, and thy poor, weak, but blessed soul!

Now our dear Lord is the same yesterday, to-day, and forever; and salvation and blessedness are always in him. If they were in ourselves we might fear for to-morrow. To-day we have blessedness, but to-morrow (you might say) it may be very different. Not if you turn to where he is,—for there your salvation—your blessedness—remaineth; and it is yours—not because you are good, or feel right, but because Jesus gives it now in a flowing, unbroken stream. He died to do this, and ever liveth to do the same. This is a truth to be absolutely believed and

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rested in. Is it a hardship to do this? It cannot be unless you want to live in sin and forget God.

Blessedness in the heart takes all heart trouble out of life. You know your burdens are shared by One who is amply strong to bear you and them, and who is glorified by your rejoicing in him. Let the dear Savior in your case "see of the travail of his soul and be satisfied." We should always aim for and receive and enjoy this bles sedness, all the day long and every day. Why? Because Jesus promised it and gives it, and it is the only safe way to live. "We have a strong city; salvation will God appoint for walls and bulwarks."

P.

From a Letter of John Thorp.

My dear friend, what can we do for our children? Nothing of ourselves, to be sure, that will do them any good; but through Divine help we can love, pity and pray for them, and indeed with some this is the last and only resource; and oh! the fear that I have felt lest I should be deficient here. "The fervent prayer of a righteous man avail- eth much;" let us be found diligent in this holy exercise. The example of Job is worthy our imitation, and with what fervency did the father of the faithful address the Most High with this petition, "O that Ishmael might live before Thee!" "God forbid," said the prophet Samuel, "concerning the rebellious house of Israel, "that I should sin against the Lord in ceasing to pray for you." Oh! that we may be found fervent enough, and frequent in this great duty, often retiring to the closet of our hearts, the temple which God hath chosen, and there pouring forth our supplication to "our Father, which art in Heaven," that He would take our children under His care. Much benefit would arise from this practice. Let us remember

the example of the woman who came to Christ, and would not be denied (Matt. xv. 22); and likewise the parable of our blessed Lord, by which He taught that men should always pray and not faint (Luke xviii).

Oh! the consolation and support we also should derive from thus spreading our cause before the Lord, and committing ourselves, our children and our all into his hands, who is the Shepherd and Bishop of our souls.—The Friend.

Oldfashioned Truth.

There is not nor ever will be any thing better than this. How enthusiastic we all get in singing "Tis the old time religion, and it's good enough for me!" Of course truth is as old as its fountain; yet it is as much of course that its expression in word, and even in life, will differ as time passes. Human nature is essentially the same, but the differing experiences and differing surroundings of men always call for a representation of truth applicable to present needs.

This is one of the points where we must remember the injunction of the wise writer of Ecclesiastes: Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this." True faith in the promises, "Lo, I am with you alway," and that the true light "shineth more and more unto the perfect day," will lead us to know that it is in ourselves, and not in God or in his truth or light, that there can be any lack. The R. V. gives a marginal reading in the last quotation (Prov. iv 18) that it is "the light of dawn" which is the illustration. This must of course shine more and more, or never would there be a perfect day. Was there an increase of light—of the knowledge of God's truth—when God called Abram, and made him Abraham? When he named Ja-

cob the Supplanter, Israel, the Prince of God? when he told Moses wonderful things from the burning bush? when he gave his law amid the thunders of Sinai? when he made it clear that he "brought them out" from Egypt purposely that he might "bring them in" to the Promised Land? And do we not know that this was really starlight, the precursor of the dawn! The Day Star, Christ, arose long after all these. And does not Peter tell us it is well indeed to give heed to the prophetic word now made more sure, and never rest until the day shall dawn, and the day star arise in our own individual heart? Oldfashioned truth has set free every one who has been bound in Satan's chains and has claimed liberty in Christ. Yet we believe thousands are convinced that are not converted or as the greater light enables us to read, have not turned. And other thousands—many, many of them—have turned and actually received pardon, perhaps scores or hundreds of times, and yet to-day are not free men in Christ! The dawn light has not yet shone in them to the perfect day.

Above we first referred to Abraham. Did not God say to him, "Walk before me and be thou perfect!" When Jacob in his helplessness said, "I will not let Thee go except thou bless me," did not the wonderful "man" (who else than Christ?) give him the blessing that changed his nature and name also? Did not the same Lord, the "I am," say to Moses, "Certainly I will be with thee"; and while the great leader found it fulfilled to his faith was he not sanctified,—fully saved? Are we not taught in the true light that now shineth that Christ has no other purpose in bringing us out of the Egypt of sin, than to bring us into the Holy Land of peace and rest?

The old truth has never chang-

ed, but the light enables us to see it better. There was a wonderful advance when George Fox preached. After his day, when legality got a strong hold on many Friends, John Wesley and numerous companions were raised up to preach the same truth in a way adapted to the new generation. We are glad to know that for years the true light has steadily increased, and Friends are in the fore-front in the experience and in the teaching of the old-fashioned truth of an overcoming faith. It is a positive weakness instead of strength to contend for certain expressions, either of assent or dissent. Rather would we claim that there never was any other truth on the subject, but that the light of perfect day grows brighter and our glorious responsibility increases accordingly. Full and continuous salvation offered us in Christ, and the only kind believed in and sought by the Friends.

P.

The historical forces with which no others may be compared, in their influence among the people, have been the Puritan and the Quaker. The strength of the one was in the confession of an invisible Presence, a righteous and eternal Will which could establish righteousness on the earth; and thence arose the conviction of a direct personal responsibility which could be tempted by no external splendor, and could be shaken by no external agitation, and could not be evaded or transferred;—the strength of the other was the witness of the human spirit to an eternal Word—an inner voice which spoke to each one alone, while yet it spoke to every man; a light which each was to follow, which yet was the light of the world; and all other voices were silent before this, and the solitary path whither it led was more sacred than the worn ways of

cathedral aisles. There was in this the foundation of the personality of each, and the secret of the power in which they have wrought upon the nation.”—Dr. Melford.

The Work at Guilford.

The year's work has begun at Guilford with some larger attendance than last year. The number has reached nearly 150.

Great promptness has characterized the work of all the classes, and the year bids fair to be one of the best the College has had.

The reception given by the Y. M. C. A. was an ideal one in one respect at least: It was held on the lawn in front of Founder's under a full moon, the lawn being further lighted by 75 Japanese lanterns swung on wire. Addresses of welcome were made, refreshments served, and the evening passed with evident good cheer on the part of all who were present.

The meeting for worship first held this year was very helpful to the religious interests of all in attendance.

The meeting house not being in condition to hold the meeting in on account of repairs, the meeting was held in Memorial Hall. James R. Jones was greatly favored to preach the Gospel in its simplicity and strength.—The Christian Endeavor has had a large attendance, and the First-day evening prayer meetings have been well attended.

We were pleased recently to have a visit from our friends Edward and Amy Cook, and hope they will arrange before leaving N. C. to be present at a First-day meeting.

Farvel B. Hill of Chicago was at the College on the 2nd. A meeting of the Trustees was held on that day at which E. E. Mendenhall, D. W. C. Benbow, Addison Hodgin, J. S. Cox, J. Van Lindley, Dr. Cox and J. Elwood Cox were present. A

committee was appointed to consider the condition of the present water supply, and provide for better water if in their judgment thought best.

The health of the inmates of the College was never better and the class work is progressing with much satisfaction. An effort is being made to have lectures on Seventh-day night of each week. Thus far two have been given, one on the Present Crisis in China by L. L. Hobbs, and one on The Norman Conquest by J. R. Davis.

It is hoped that Friends will visit the College and see the work being done.

Animosity.

This is a word we do not use very much, yet nearly all readers understand it. I have looked for the dictionary definition, and find it gives, “Active and vehement enmity; hatred; ill-will.” French says “Now it is applied to only one kind of vigor and activity, that, namely, which is displayed in enmity and hate, and expresses a spiritedness in these.” It is a state of feeling, therefore, which no Christian can entertain except toward Satan. Is this so? Let us be very sure; for I am about to entrap some one if it is.

Whom must we love? Surely we must love God, and have no enmity, hatred or ill-will toward him! Just as surely must we love our fellow-men—all of them—and animosity cannot dwell in us toward God or man. The only object it could have would be the devil.

Do others than Christians feel animosity? and do they show the feeling? Is it necessary to inquire how one shows enmity, hatred, ill will? It may be felt without being manifested, but it is surely shown by efforts to harm and injure. Supposing we invert the last proposition; do we not declare that efforts to harm and injure prove that animosity is in the heart, and there-

fore that the person of which this is true is not a Christian? Will anyone attempt to assert that he or another may make efforts to harm and injure some of their fellowmen *in love*, or at least with no feeling of either enmity, hatred or ill-will—no animosity in his heart? It would be a wooden man indeed of which that could be true; and the result to the one injured would be the same. The bullet or the bayonet of one of these wooden men (every one of whom is an independent accountable being before God) would give as fatal a wound as if the heart was reeking with animosity.

The claim that a Christian soldier may fight and kill in love is an utter absurdity. I was told by an eye-witness that in a skirmish in the war between the States a fine young fellow was mortally wounded, and the man who shot him helped to carry him—still living—to one side. The deadly injury was done, but the one who did it was dreadfully distressed over his deed, and bewailed it greatly. His tenderness came too late. The time for such thought was before he enlisted. The only purpose of war is for the display of enmity, hatred, ill-will,—in short, animosity; a feeling which is as opposed to the spirit of Christ as hell is to heaven. This being the only purpose, every act of every one who enters the army, from the enlisting on to the slaying of his fellow-men (and it is the same purpose if he never consummates the last evil he can do to another for whom Christ died) is an act of animosity—an anti-christian act. Were there none to fight there could be no war. “Blessed are the peace-makers, for they shall be called the children of God.”

P.

Testimonies.

Older Friends can well remember when good people would offer testimonies, as they

would say, “for the relief of my own mind.” Very modern Christians sometimes do the same thing, without the explanation. The higher motive is to exalt Christ and in doing so let us attract attention as little as possible to self. We quote the following note from the American Friend:

“A Friend who has had much experience in practical evangelistic work, and has presented the Gospel to many meetings, writes to us as follows: ‘I want to thank thee for a recent editorial on Self-centered Testimonies. I am greatly surprised than anyone should have taken exception to it, for my observations show me that it is as applicable to the east as the west. I have seen for some time past that the average testimony had no power to touch hearts, because it drew the attention to the individual rather than to Christ. It is interesting to take the Bible and study up the character of the witnessing borne by the apostles. In every case they exalt Christ. ‘They shall be witnesses unto Me.’”

Let us have ten times as much witnessing, but let it never be to relieve ourselves, or to get credit to ourselves from God or man; but to let the heart out in exalting Christ—as the apostle said, “Though I be nothing.”

(Editor).

Theodore Roosevelt—Possible President of the U. S.

In a book which this vice presidential candidate wrote, the “Life of Thomas H. Benton,” page 37, is the following: “But after all this ruffianism is not a whit worse in its effects on the national character than was the case with certain of the ‘universal peace’ and ‘non-resistance’ developments in the northeastern states; in fact it was more healthy. A class of professional non-combatants is as hurtful to the real, healthy growth of a nation as is a class

of fire-eaters; for a weakness or folly is nationally as bad as a vice or worse; and in the long run a Quaker may be quite as undesirable a citizen as is a duelist. No man who is not willing to bear arms and fight for his rights can give a good reason why he should be entitled to the privilege of living in a free community.”

As Friends have been chiefly the “universal peace,” “non-resistance” people and “non-combatants” of this country, an epitome of the foregoing quotation is clearly expressed in the following:

1. Ruffianism is healthier than Quakerism.
2. Quakers are as hurtful as fire-eaters.
3. Quakers are as bad or worse than the vicious.
4. Quakers may be quite as bad as duelists.
5. Quakers should not be allowed to live in a free community.

The sad thing about what the Rough Rider and rough writer says is not so much that he speaks right out what many others only think, but that Friends in New York state, in the United States and England, have not so lived and labored that the now daring governor of the Empire state even, could not have dared to say what he has said about the principles and practices of the peace people; for I verily believe there would have been so much teaching of the lessons of the Prince of Peace that even Roosevelt would have had such a training outside of militarism and his rough riding in the west, as would have made him a champion of higher things than those to which he seems to aspire. To show still farther that he has not the crowning qualities with which Christ the teacher of teachers invests his disciples, read in another book of his, “Ranch Life and Hunting Trail,” or pages 9 and 10 where

he describes the cow-boys. "Peril and hardships and years of toil, broken by weeks of dissipation, draw haggard lines across their eager faces, but never dim their reckless eyes, nor break their bearing of self-confidence. * * * When drunk on the villainous whiskey of the frontier towns they cut mad antics, riding their horses into the saloons, firing their pistols right and left, from boisterousness rather than from viciousness, and indulging too often in deadly shooting affrays, brought on either by the accidental contact of the moment, or on account of some long standing grudge, or perhaps because of bad blood between the ranches or localities. They are much better fellows and pleasanter companions than small farmers or agricultural laborers, nor are the mechanics and workmen of a great city to be mentioned in the same breath."

The concern of this writer is that the Christian people, the peace people, teach more effectively the generations to come, that future governors and possibly Presidents may be better informed and have higher ideals of citizenship. The governor of New York is to be pitied more than condemned for the glimpses of his character revealed in the extracts given. His training and associations could scarcely yield a different product. Hence parents and people generally should look well to the proper education and association of the rising and succeeding generations. If we have the spirit of Jesus when he said "Father, forgive them, for they know not what they do," or Stephen when they stoned him and he said, "Lord, lay not this sin to their charge," we might improve the candidate for the Vice Presidency. Like the persecutors of the Master and Stephen, Roosevelt knows not what he does in writing so roughly about Quakers and peace people.

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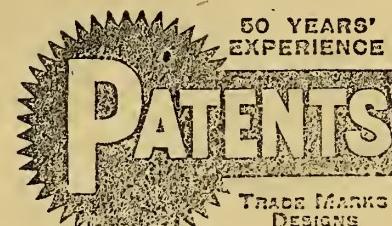
512 South Elm St., Greensboro, N. C.

And when the masses become well informed and get further from their ignorance there will be fewer Roosevelts. In conclusion I commend the following extracts from a writer in Harper's Weekly some years ago: "Although militarism is an influence as subtle as it is powerful, yet its absolute hold upon a nation is necessarily relaxed in the degree of the national enlightenment."

F. S. BLAIR.
Guilford College, N. C.

Augusta, N. C.

D. E. Sampson left for Davie last 5th day, 4 inst. Met with many of the Friends, who expressed regret that the Academy was closed, and are hoping ere long some one may be led to start the work again.

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Saturday night D. E. S. had meeting at the School Building and had a good number out. Sunday was a time of refreshing and many seemed to appreciate the meeting and school in the morning, as there had not been a minister to lead for some time.

In the afternoon he attended the meeting at Dutchman Creek, and at night a temperance meeting was held at Augusta. There was a large number of young people, and a good interest shown. Several new names were given.

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Our Dwelling-Place.

I wonder how many of you have any actual dwelling-place? When your moral roof crumbles where will you hide for shelter? There are threatening perils that prowl around your tent and jeer at your fancied security. You need a better home than the one which now covers you; and this, our native need, is aggravated by that fatal malady of sin which has fastened upon us. We are sick and hurt, and this makes a dwelling-place necessary where we may have healing and nursing. It is the office of the Gospel to reveal to you such a dwelling; and our blessed Lord declares that He is the door of it. "By me, if any man enter in, he shall be saved." Behind Him stands the psalmist, saying: "What time I am afraid I will retire unto thee." And by His side another takes up the same strain: "Because thou hast made the Lord, who is my refuge, even the Most High, thy habitation, there shall no evil befall thee." —J. G. Van Slyke.

Miss Fret and Miss Laugh.

Cries little Miss Fret,
In a very great pet:
"I hate this warm weather! It's horrid
to tan!
It scorches my nose,
And it blisters my toes,
And wherever I go I must carry a fan!"

Chirps little Miss Laugh:
"Why, I couldn't tell half
The fun I am having this bright summer
day!
I sing through the hours,
And pull the bright flowers,
And ride like a queen in the sweet-smell-
ing hay!"

—Christian Register.

A preacher in Kansas the other day delivered a very brief but very beautiful funeral sermon. Here it is: "A word to you all: Post mortem praises and love are in the air. People kiss their dead who never stop to kiss their living; they hover over caskets in hysterical sobs, but fail to throw their arms about their loved ones who are fighting the battle of life. A word of cheer to the struggling soul in life is worth more than the roses of Christendom piled high on the casket covers. The dead cannot smell the flowers, but the living can; scatter them broadcast in their pathway, therefore, and pluck the thorns before it's too late." —LaHarper.

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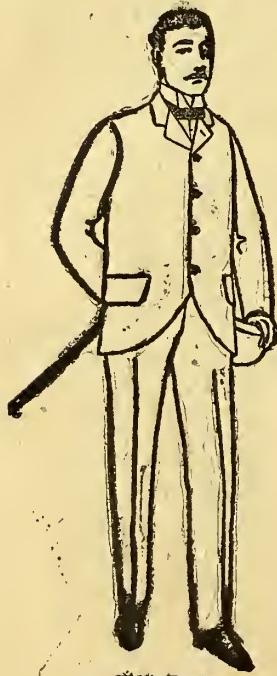
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The North Carolina Friend

VOL. 4.

GREENSBORO, N. C., TWELFTH MONTH 18TH, 1900.

NO. 16.

—THE— North Carolina Friend.

PUBLISHED WEEKLY.

Devoted to the interests of the Society of Friends in North Carolina.

Price per year, 50 cents.

All matter for publication should be sent to

JOSEPH POTTS, Editor,
Mt. Airy, N. C.

All business communications should be sent to

W. W. MENDENHALL, Manager,
Greensboro, N. C.

Entered at the postoffice in Greensboro, N. C., as second-class matter.

Important Announcement.

We are sending you weekly a paper of eight pages, two and one half pages of which are advertisements—because the ads. pay so much more than subscriptions to its support. We propose instead to discontinue these ads. altogether (unless of books, papers or schools—just in line with the purpose of the paper,) and to issue the paper monthly, filling the eight pages each time with reading matter only; and trusting to the subscriptions at 50 cts. each, to pay for paper, printing and issuing.

The making up and management of the whole being gratuitous, we ask our subscribers to consent to this change. The paper shall be called "The N. C. Friend, Monthly." We believe it has a place in the regard of many, and hope to improve it, and make it well worth the support of our members in N. C. Of course you will see that our paper bill will be reduced, and the printing also (somewhat), which is the purpose of the change.

The delinquency of so many subscribers causes the change which we propose to carry into effect with the coming of 1901,

when we will continue the paper to all who are not in arrears, and will be glad to hear speedily from those who are, that we may send to them also. Yours truly,

JOSEPH POTTS.

Do the best we can under the Circumstances.

This saying seems to have the flavor of perfection, for no one can be bound to do better than he can. But who is it that makes such an aim? Is it Paul, who certainly said, "I can do all things in Christ strengthening me," or is it one of your common men? If it is an uncommon man who really lives by faith in the son of God; who, whether he eats or drinks, goes abroad or stays at home, sows seed or reaps a harvest, wakes or sleeps, speaks or keeps silent,—in short acts or avoids action; always excepting that he refers all to God and loves to know and do His will; if this is an uncommon person, then we must fear Christianity has obtained little hold in the world. Cowper bids us consider

"How fleet is a glance of the mind!
Compared with the speed of its flight

The tempest itself lags behind,
And the swift-winged arrows of light."

If the poet did or did not know that light travels 186,000 miles in a second, his suggestion is true; and that glance of the mind of God, of one who lives that way, arrives in time and receives divine recognition as quickly as "circumstances" can require, or certainly we will not be held responsible. The soul that loves God's will and trusts Him is always superior to and never "under the

"circumstances" at all. They who are guaranteed to be more than conquerors through him that loves them have no need to acknowledge a defeat; for then, their faith being firm, the defeat would be chargeable on Christ. Having it for our aim to seek God's will in all things; letting it be an understanding between Him and our soul that this is the first consideration, circumstances cannot prevent our justification, for He is greater than they. Because of his ready willingness and ability to bring it to pass, the Lord Christ demands of us to seek first his will; and nothing less will satisfy him than really bringing it to pass for us. The solution of the all-inclusive and all-important aim in every thing to do our best, is not a matter of circumstances at all. It rests on two factors: Learning to love God's will; and living hourly the life of faith. The result is victory always, though the horns do not blow nor laurels crown us.

One of our useful members at Mt. Airy, N. C., handed the editor this account of an impressive dream, which we give in her own language.

THE LORD'S HARVEST IS WAITING.

I will tell this dream lately given me, hoping thereby to arouse some of the servants of the Lord to greater zeal for the Master. I dreamed I was in a large hall crowded with people. They were feasting, and having a big time. I was there as a servant of the Lord, and these people represented Society. I dreamed I went down into the basement; and there among the trash, I found a fine gold ring,

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no. 16

THE NORTH CAROLINA FRIEND

and this was to show me there were precious souls for the Lord in the low down class of people, as well as, in Society. I dreamed I wanted to work for the Lord, and concluded that in Society was no place for a Christian. So I started to leave there, and was caught up and carried along over a level piece of land, and the ground was covered with corn pulled off the stalk and lying on the ground. The corn was spoiling very badly. I was told that this was to represent the Lord's harvest. I dreamed that just on the other side was a house to gather all this harvest into, but there was no one to gather it. Some one asked me if I was willing to preach the gospel. I told them yes, I was willing to do anything to save that harvest; for O, there was such abundance of corn! Let us pray therefore the Lord of the harvest that He will send forth laborers into His harvest.

MILNER ANGEL.

In the account of Eastern Quarterly Meeting in our No. 14, we are told there are two errors, perhaps of the printer: Sarah Copeland, Jr. should have been Sr.; and Mary F. Outland was omitted from the reported list of elders.

Lines on the Train.

BY C. L. J.

We fly—we fly o'er lovely plain.
Through tunnel dark, by valley fair
Past mountain grand and wooded
dale
And see in all our God is there.
By peaceful farm with growing grain
And meadows rich and green;
By placid lake with shaded shore;
And in it all our Lord is seen.
The cattle grazing on the hills
The summer sun so fair
All speak of peace, O soul, take heart;
Our God is everywhere.

Congressman Kitchen introduced a bill in the house for the repeal of the 15th Amendment to the Constitution of the U. S. A.

NEW GARDEN QUARTERLY MEETING

Was held at Guilford College 12-8-1900. Meeting on ministry and oversight in a room of King Hall at 10 o'clock, a. m. Edward and Amy Cook were engaged in acceptable service. Albert Peele insisted on a definite experience and a clear expression of it. The minute of advice from the Yearly Meeting on Ministry and Oversight was read. At 11 o'clock the meeting for worship assembled in the New Garden Meeting House. In that Amy Cook spoke of the wonderful plan of salvation and read the chapter about the True Vine, and the branches abiding in it.

Edward Cook spoke from the text, "Other foundation can no man lay than that is laid, which is Jesus Christ." After which the clerk, L. L. Hobbs, F. S. Blair and others expressed strong endorsement of the preaching, and a goodly number briefly but very earnestly expressed praise and thanksgiving to God for the blessing of sanctification, or full salvation.

Then, after dinner in the Monthly Meeting School House, the business of the Q. M. was transacted, which was mainly the common matters of a Q. M.

An interesting letter was read from Susan S. Robeson and three other women Friends who belong to this meeting, of their work about High Falls in Moore Co., and about Prosperity, and how the Lord is blessing the work of their hands. All the employees of the High Falls Cotton Mill are professing Christians, the letter stated, as a result of the Lord's blessing on their labors.

Lola Stanley was appointed to respond to the letter and at the suggestion of Jabez R. Men- denhall more than \$10 00 was collected in the meeting to go with the letter to assist these faithful workers personally or

otherwise as they may see fit. Numbers of the members do not attend our Q. M. as they do in Southern and Western and other Quarters, but the meeting to-day was a very favored one. E. and A. Cook went on that evening to High Point, and on Second-day are to start to Indiana.

REPORTER.

SOUTHERN QUARTERLY MEETING.

HOLLY SPRING MO. MEETING.

A series of meetings was held at Bethel commencing on 1st day the 18th of 11th mo. last ending the 22nd, held by the writer, Elihu Stuart, and Thos. Phillips (Friends) and Marion Baldwin (minister of the Christian church). The truths of the Gospel were clearly taught in the demonstration of the Spirit, and with such power as to cause those having differences between them to arise in the face of the meeting and go to each other and forgive and ask forgiveness, to the number of three or four cases, leaving the meeting in a good condition; also the conversion of three or four. May the good work go on and many more be blessed. A few pledged themselves to attend the meeting every Sabbath and worship the Father in spirit and in truth; a thing that had not been kept up for some time. Our prayers are for the Lord to send more laborers into His harvest because they are few.

Also one held at Piney Ridge commencing the 26th of 11mo. last and closing the 30th of same, conducted by the writer and Thos. Philips, Friends, and J. Parker and Marion Baldwin, ministers of the Christian church. Both would be called union meetings. The doctrines of regeneration and the Baptism with the Holy Ghost were clearly taught; and the unsaved urged to accept while the opportunity was offered, as delays are dangerous. This resulted in the conversion of fifteen, and

five came to the altar for better, and definite experience, to the eradication of the Adamic nature inherited by all. Before the meeting closed all five arose and claimed the blessing of a free and full salvation—saved, and delivered from sin. Praise the Lord for all his blessings both spiritual and temporal! The writer and others propose holding a series of meetings at East Philadelphia (school house) in Moore Co., commencing on Frist-day before Christmas, and holding through the holidays. Workers are invited that great good may be done in the name of the Lord.

LEVI COX.

The Uniform Discipline.

At the call of Piney Woods Monthly Meeting, a portion of its members met together on Thanksgiving Day; and held two sessions, to read and consider the Uniform Discipline. After a season of devotion and thanksgiving befitting the day, by request Josiah Nicholson briefly described the origin and purpose of this Discipline; and how it had been received by the different Yearly Meetings. Four readers were chosen, and during the reading, frequent pauses were made for discussion and explanations. Some changes not inconsistent with its provisions were proposed, which some thought would better adapt it to the needs of our own Yearly Meeting. With these additions most of the Friends present approved of the Discipline, while two members expressed their preference for the one we now have. As it seems no committee was appointed at last Yearly Meeting to consider what additions would be of advantage in meeting our special needs, would it not be well for the various Monthly or Quarterly Meetings to hold similar Conferences to the one above described, and send a report of their conclusions

to the Representative Meeting in Fourth Month; and for a committee to be appointed by that body to consider the propositions and get them in proper form to present to our next Yearly Meeting? Will our Yearly Meeting clerks please inform Friends through the N. C. FRIEND, if this would be the proper course to take. The Uniform Discipline seems to be so framed that it may be adapted to the needs of all meetings, and is more clear and practical on many points than our present one.

A. N. WHITE.

A Governor's Revenge.

A few years ago, while Robert Stewart was governor of Missouri, a steamboat man was brought in from penitentiary as an applicant for pardon. He was a large, powerful fellow, and, when the governor looked at him, he seemed strangely affected. He scrutinized him long and closely. Finally he signed the document that restored the prisoner to liberty. Before he handed it to him he said: "You will commit some other crime, and be in the penitentiary again, I fear."

The man solemnly promised that he would not. The governor looked doubtful, mused a few minutes, and said, "You will go back to the river and be a mate again, I suppose?"

The man replied that he would.

"Well, I want you to promise me one thing," said the governor. "I want you to pledge your word that, when you are mate again, you will never take a billet of wood in your hand and drive a sick boy out of a bunk to help you load your boat on a stormy night."

The steamboat man said he would not, and inquired what the governor meant by asking him such a question.

The governor replied: "Because some day that boy may become a governor, and you

may want him to pardon you for a crime. One dark, stormy night, many years ago, you stopped your boat on the Mississippi River to take on a load of wood. There was a boy on board who was working his passage from New Orleans to St. Louis, but he was very sick of fever and was lying in a bunk. You had plenty of men to do the work, but you went to that boy with a stick of wood in your hand and drove him with blows and curses out into the wretched night, and kept him toiling like a slave until the load was completed. I was that boy. Here is your pardon. Never again be guilty of such brutality."

All on Account of the Baby.

BY AMOS R. WELLS.

An ache in the back and an ache in the arms,
All on account of the baby;
A fear and a fright and a thousand alarms,
All on account of the baby;
And bottles and rattles and whistles and rings,
From cellar to attic a clutter of things,
From morning to night and to morning again
More fuss and more fume than an army of men,
And a head that is stupid for lack of its sleep,
And a heart where a flood of anxieties leap,—
All on account of the baby.

A joy in the heart and a light in the eyes,
All on account of the baby;
A growing content and a growing surprise,
All on account of the baby;
And patience that conquers a myriad frets.
And a sunshiny song that another begets,
And pureness of soul as a baby is pure,
And sureness of faith as the children are sure,
And a glory of love between husband and wife
And a saner and happier outlook on life,—
All on account of the baby.

—Christian Endeavor World.

Flimsy Excuses.

People conceal their inherent slackness from themselves by all kinds of ingenious excuses. When they are caught tripping in their own department of knowledge, it is because their minds are so taken up with principles that they cannot keep hold of every minute detail, or they blame their treacherous memory, as if their minds were simply crammed with goods, but this tricky servant brought the wrong article. They miss an engagement or have not finished their work in time; it is due to the multitude of their affairs. As if we did not know that the busiest man is usually the most exact, and the idlest man has his time most crowded.

When things come to the worst, they fall back on absent-mindedness, which they secretly consider to be associated with genius, and which ought to place them beyond criticism. No doubt there are people who seem to have been born without the faculty of memory, just as there are people who are born blind; and there are other people in whose mind there is a loose wheel, just as there is a certain proportion of our fellows in lunatic asylums; but as a rule those excuses when they are boiled down simply come to persistent and culpable slackness.

In Christian Endeavor World, F. E. Clark makes the following appeal, quoting first from Dr. Hillis:

"Many thoughtful men feel the era now closing has been an era when for the soul the skies have refused their rain. It was the era of criticism and analysis. Scholarship became analytic. Everything was thrust into the crucible. Men plucked to pieces the old poems, the old creeds, the old histories, and finally dissected the Bible itself. The love of dissection with many degenerated into a

passion. Men forgot that he who picks a flower to pieces loses it. . . . And now that the critical age has passed by we discover that multitudes have suffered spiritually."

Hence the call in England to the great awakening which we all so ardently and earnestly pray may come to this country as well. From individual pastors as well comes the same suggestion for their own churches. Your good friend and mine, Dr. W. E. Barton, of Chicago, sends the following appeal to his church:—

"Believing that there exists an earnest and expectant desire for a spiritual quickening, and that the opening of a new century is a favorable time for decisive action.

"We recommend that the members of the church consider earnestly what persons ought to confess Christ and unite with the church, and that they seek at once and earnestly to lead such persons to a decision, that the first communion season of the new century may be made memorable by a notable accession to the membership of our church.

"We ask Sunday-school teachers to speak personally to such of their pupils as ought to take this step, Christian Endeavorers to invite the young people, to unite in prayer and earnest effort for the accomplishment of this end. 'Let him that heareth say, "Come."'"'

All these blessed signs show the direction in which the wind of the Spirit is blowing. Tens of thousands of hearts are burdened with the same desire. The evils of the times only emphasize its need. The scepticism, worldliness, and indifference of the day call us to our knees. The unique interest attaching to the close of one century and the beginning of the next make it possible to press home the claims of Christ. "At the close of the last century,"

says the appeal to the Evangelical Alliance, "a concert of prayer was observed by many Christians of both the Old World and the New, and the united intercession was followed by unusual spiritual blessing."

A child of God may have the kingdom of grace in his heart, yet not know it.

The cup was in Benjamin's sack, though he did not know it was there; thou mayest have faith in thy heart, the cup may be in thy sack, though thou knowest it not.

Old Jacob wept for his son Joseph, when Joseph was alive; thou mayest weep for want of grace, when grace may be alive in thy heart. The seed may be in the ground when we do not see it spring up; the seed of God may be sown in thy heart, though thou dost not perceive the springing of it up. Think not grace is lost, because it is hid.—Watson, 1696.

No portion of the President's annual message to Congress gave more satisfaction to those who advocate international arbitration as a substitute for war, than the clause announcing that sixteen nations, including all of what are known as the "great powers," had ratified the convention adopted at The Hague conference for the reference of international disputes to an international arbitration bureau, composed of representatives from each of the signatory powers. The President also announced the completion of the representation of the U. S. in the arbitration court by the appointment of Ex-President Harrison, Chief Justice Fuller, of the U. S. Supreme Court; Attorney General Griggs, and ex-Senator Grey.

It has more than once been sneeringly remarked that God is not in the U. S. Constitution. It is true that God is not named in the written Constitution, but

He is in the hearts of the people, and few important State papers have ever been promulgated that did not specifically do him reverence. The President's message says: "Education, religion and morality have kept pace with our advancement in other directions, and while extending its power the government has adhered to its foundation principles and abated none of them in dealing with our new peoples and possessions. A nation so preserved and blessed gives reverent thanks to God and invites His guidance and the continuance of His care and favor."

Thoroughness.

JNO. M. WATSON.

WHEN one's position is assured, he can go where he pleases; and, as thoroughness will appear in many humble places before this article is ended, it may be well to remind ourselves at the beginning that it holds high rank in the religious life. Our Master was inspired by this principle when He would allow no disciple to turn Him from the cross, and ceased not in His high endeavor till He had finished the work which His Father gave Him to do. He was severe upon impulsive profession without stability of action, and He gave His highest praise, not to brilliant ability, but to faithful service. His commandment unto His followers was to be faithful unto death, and His promise a crown of life.

St. Paul exhorts his converts to work out their salvation with fear and trembling, and declares that all the energy of his life was gathered to a point,—"This one thing I do." One of the chief conditions of victory in the kingdom of God is thoroughness.

Thoroughness should be vindicated in the work to which we have been called and by which we have to be judged. If we play a game, let us strive to play it well, and not be a "footy;" if we undertake a piece of work, let us finish it

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it to the last jot and tittle. If we profess a subject of knowledge, let us have it at our finger's ends. If we take up a scheme, let us see it through; and, if we choose a side, let us play the man.

There is honor to the man who can be trusted to the end, and whose work does not need to be done over again, and who can always be found in his own place, and will always do what is expected of him. There is continual dishonor for the person who is slipshod and unreliable, and fickle and lazy, for he is like the reed which pierces the hand that leans upon it.

Nowhere is thoroughness more needed than in religious work; nowhere is slackness more prevalent. There are Christians who serve Christ as diligently and faithfully as they do their earthly work, and they shall not miss their reward; but many of Christ's servants would not be tolerated for a week by any other master. The poorest jointstock company in the land is better served by its directors than many congregations are by their office-bearers.

There are no teachers anywhere so ignorant and so casual as certain Sunday-school teachers; there is no clerk in a dry-goods store that dares treat his duty as lightly as some of the voluntary officers of

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the Christian church treat theirs. They will absent themselves without leave and without excuse; they will never inquire how their work is being done, or whether it is done at all; they will not take the trouble to prepare themselves to do it, and they are not concerned when it fails on their hands. They will place their pleasure, and their fancies, and their social engagements, and their imaginary ailments, before Christian duty. And it would be difficult to say how little must be the burden, how short must be the time, that they would be willing to count an obligation upon them and would be prepared to meet it.

One is sometimes inclined to propose a general resignation of the Christian staff and then an invitation to all who were prepared to do Christ's work as well as the work of the world is done, and it might be that three hundred thorough going men like the band of Gideon would do more for Christ than ten times the number of irresponsible casuals.

The W. C. T. U. have asked the governments to prohibit the sale of strong drink and fire arms to the semi-barbarous islanders in their dominions,

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Poor Penmanship.

There is the man who writes so badly that he himself is convinced that he has a literary gift, in which case the profession of letters has the easiest condition of entrance and the largest number of members among all the departments of human activity. Illegible writing is a slovenly habit for which no excuse can be offered except want of education; and its punishment falls on innocent people, on postmen, on clerks, on busy professional men, and on friends who cannot understand the news that has been sent. The school, large or small, which does not teach its boys to write should be marked inefficient, and the people who will not do their best to write legibly should be classed with the illiterate.—Watson.

Hares and Tortoises.

The same law runs in ordinary life, and he only need expect to attain success and win the honor of his fellow men who is thorough. The reason why men fail is, in five cases out of six, not through want of influence or brains or opportunity or good guidance, but because they are slack; and the reason why certain men with few advantages succeed is that they are diligent, concentrated, persevering, and conscientious, because they are thorough. One sees every day the story of the hare and the tortoise repeated, when the bright man is outdistanced by an unpromising competitor, because he is self-confident and erratic. An irregular swiftness has no chance in the end

of the day against the pace which may be slow, but is unresting.

As the conditions of labor in every department of human life become more exacting, there will be no use for the shiftless and incapable man. His preserves where he can mismanage without being punished are growing fewer every year; neither a merchant nor a college tutor, nor the church, nor the public service, will tolerate him soon; the day is at hand when even the English army will have none of him, and the last resort of brave incapables will be closed. Society is beginning to demand that whatever a man professes to do he must be able to do, or else society will wash her hands of an unprofitable servant. If the slack man does not mend his ways he will have to go to the workhouse.

Milk for Poultry.

In cases where milk is very plentiful, and only a portion is needed for fowls, it will be well to give the milk in the form of curd, by heating it until the whey separates from the more solid portions. This is very nutritious, and its constituents so nearly resemble the white of the egg that it is really an excellent article of food. Let no one hesitate to take from his waste milk whatever his hens will use, assured that they will yield five times over the returns that swine or other stock would give for the same amount.—Farm and Fireside.

"If the state does not control the liquor traffic, the liquor traffic will control the state."—Lord Roseberry.

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Peace and Good Will.

At the break of Christmas day,
Through the frosty starlight ringing,
Faint and sweet and far away,
Comes the sound of children singing,

Chanting, singing,
"Cease to mourn,
For Christ is born,

Peace and joy to all men bringing!"

Careless that the chill winds blow,
Growing stronger, sweeter, clearer,
Noiseless footfalls in the snow

Bring the happy voices nearer;
Hear them singing,

"Winter's drear;
But Christ is here,

Mirth and gladness with him bringing!"

"Merry Christmas!" hear them say,
As the East is growing lighter;

"May the joy of Christmas day
Make your whole life gladder, brighter!"

Join their singing,

"To each home
Our Christ has come,

All love's treasures with him bringing!"

--Current Literature.

About 250 negroes will leave Birmingham, Ala., Jan. 30, to settle in Moravia, Africa.

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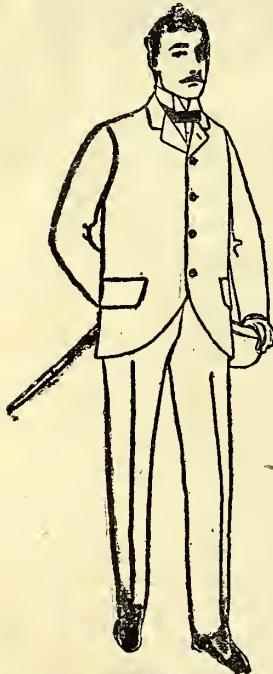
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